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**Source:** A lecture he gave at Masjid Ahlul-Qur'aan wa Sunnah's Third Conference

**Translated:** from the tape into article format by abu maryam

**Produced:** By al-manhaj.com

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### From the Lecture:

To proceed, the topic of this session is: **"Our responsibilities towards our leaders and our scholars."** What is intended by the word "leaders", to you (who live) in these lands, are the Imaams of the masjids and the Islaamic centers of this country. And with the word "scholars", we mean those who are greater than that, from our senior scholars in the world today. So in these lands which you live in, there are no leaders for you that are legislated in the Religion, for you live in a land of disbelief. So you don't have any leaders according to the Sharee'ah. This means that the Muslims in all of America do not have a legislated Imaam, whom they can gather around or a ruler who can govern them by the Book of Allaah and the Sunnah of the Messenger of Allaah, *sallAllaahu 'alayhi wa sallam*.

So based on this, the Imaams of the masjids and the leaders of the Islaamic centers take the place of the leaders in these lands. So in reality, they are your leaders, and it is obligatory upon you to gather around them. This is since it is not befitting for the Muslim to live in this manner - of chaos and disorder, or that he remains alone and not connected to the Muslims. So what is the link through which all of you can be connected in these lands? It is the masjids. This is what will enable you to be linked with one another. And the leaders of these masjids consequently are the ones who connect you with one another. So it is imperative on the Muslims in all parts of these lands to gather around the Imaams of the masjids and to assist them in their duties. For if it were not for this masjid, which called us to come to this conference, you would not have seen me and I would not have seen you. So the masjids are the places that join you together.

And definitely, whenever we speak about the Imaams of the masjids and about the senior scholars in the world, it is necessary that the Imaam of the masjid be chosen very carefully. For the Imaams of the masjids in this country are many, however, there is found amongst them the Sufi, the Hizbee, the mukharrif, the Shi'ee, the Mu'tazilee, the Raafidee - all types and kinds of people - as it is said. So when we say that it is obligatory for you to gather around the Imaams of the masjids, we mean by it, that it is obligatory for you to support the Salafee Imaams, those who guard strictly what the Prophet, *sallAllaahu 'alayhi wa sallam*, and his Companions were upon. So these are the people (Imaams) whom we intend. As for

the others, then they damage more than they repair. These people, it is incumbent upon us to change them if it is possible, and to warn against their evil if replacing them is not possible.

Because of this, in every gathering that I attended with you, I strongly stressed that you support this masjid - Masjid Ahlul Qur'aan wa Sunnah, which is located in this very big city - the city of New York. And with this, we do not find any masjid that is pure in its following of the Book of Allaah, the Sunnah of His Messenger, *sallAllaahu 'alayhi wa sallam*, and what the Salaf As-Saalih were upon. We do not find a pure masjid except for this masjid - Masjid Ahlul-Qur'aan wa Sunnah. And the rest of the masjids, we do not mean to degrade their condition, but I don't find any (other) masjid in it (NY) that is purely upon this great, clean and pure manhaj (methodology). But as for the rest of the masjids. Even those that do not have innovations or deviations in them, yet they don't have an open and apparent activeness in inviting the pure and clear Salafee people of knowledge and students of knowledge - those whose manhaj is clear and who are from the students of the senior scholars.

A majority of the masjids that exist in this city unfortunately have adopted this methodology of compromising, which they call the balanced and equal way. This means that we bring this person and that person - every Tom, Dick and Harry - the mukaffir along with the Shi'ee along with the Mu'atazilee along with the Khuraafee along with the Sufi along with the Surooree. "We will bring any type of individual, what's important is that we gather the people and collect donations." This is wrong. So we don't mean these people, we don't intend these individuals. We intend those who have adopted the methodology of knowledge - the methodology of the senior scholars - and who tread upon their way.

Now, when Shaikh Ibn Baaz and Shaikh Al-Albaanee passed away, may Allaah have mercy on them, every Tom, Dick and Harry, as it is said, claimed their love for the two Shaikhs, lamenting over the deaths of Shaikh Al-Albaanee and Shaikh Ibn Baaz. But yet at the same time, they were not supporting the methodology of the two Shaikhs. The two Shaikhs were pure Salafees - both of these major scholars used to say "I am a Salafee", and they used to say that the "Saved Sect" and the "Victorious Group" were the Salafees. Both of these Shaikhs used to say this, and they used to believe in it and they used to profess it. It was the belief that the "Saved Sect" and the "Victorious Group" are those who are upon what our righteous predecessors were upon (As-Salaf As-Saalih) - the true Salafees - the carriers of the Tawheed and the Sunnah - those who call to the pure Tawheed and the uncorrupted Sunnah - free from Shirk and innovation and free from partisanship and deviations. This was the da'wah (Call) of the two Shaikhs. But now when the two Shaikhs have died, we say: "They were like this and they were like that." But are we really upon what the two Shaikhs were upon? No, by Allaah. Many of us hold a da'wah (Call) that is empty, then this person wants to tread the way of the two Shaikhs in order to gather the people around him and collect donations. But where are we with respect to the methodology of the two Shaikhs?

And many of these people, may Allaah bless you, do not accept from the senior scholars, anything except the fataawaa that conform with their desires. For example, he doesn't know

Shaikh Ibn 'Uthaimeen except through his fatwaa of the permissibility of photography. He doesn't know Shaikh Al-Albaanee except through his fatwaa of the impermissibility of asking the disbelievers and polytheists for help. He doesn't know Shaikh Ibn Baaz except through his fatwaa of entering the parliament. So he takes from each individual what conforms to his desires only, but he is not a Salafee, nor does he raise the Salafee flag in the same manner as these scholars used to raise it. Shaikh Ibn 'Uthaimeen is a Salafee, he raises the Salafee flag and says that this methodology is the truth. He befriends due to it and he breaks ties because of it. Shaikh Bin Baaz was like that. Shaikh Al-Albaanee was also like that. All of our senior scholars were upon this - they raised the Salafee banner and gathered the people and united them upon it. And they said that it is the "Saved Sect" and the "Victorious Group." So are these people who "compromise" upon this manhaj? No by Allaah!

The one who is in the best state amongst these people is he who says: "We are Ahlus-Sunnah wal-Jamaa'ah." And some of them who have a little modesty say: "I do not make any statement except that one of the Salaf has preceded me in it." Pay close attention to this statement, for it is a gross statement. He does not mean the Salaf As-Saalih, he only intends the word Salaf, with its linguistic meaning. Take you for example, everyone that came before you, to you he is a salaf (predecessor). And everyone that comes after you, to you, he is a khalaf. So I am a khalaf to those who came before me and I am a Salaf to those who come after me. This is in the language. So it is correct, if those who come after me, after I've died, if they consider me a salaf to them, because of the fact that I died before them. So in this case, I am a salaf and to me, they are khalaf. So they say the word with its linguistic meaning. This person says: "I don't say any statement except that a salaf has preceded me in saying it." So for example, some of them declare some ahaadeeth in Saheeh Al-Bukhaaree to be weak. Then when it is said to them: "Who preceded you in saying this?" They say: "We have Salaf that said that before us." So when we say: "Who are your Salaf?" They say: "Muhammad Abdu Al-Misree" or "Jamaal-ud-Deen Al-Afghaanee." These are your Salaf, but they were recent, only about fifty to seventy years ago. So he considers everyone that came in the past to be a Salaf.

The point is that they trade off the word Salaf - they don't mean by it the Sahaabah, may Allaah be pleased with them. So, may Allaah bless you, this is something we are not calling you to. Our discussion is that we must first gather around the Imaams of the masjids who are Salafees in truth and honesty. And these Imaams through their roles are to maintain contact with the senior scholars. So in this way we will be able to gather the Muslims in these lands specifically, and in every land of the world, generally, around the people of knowledge. This is such that the scholars will guide us to what is good.

We do not rebel against the scholars nor do we oppose them. Rather, we work hard to be with them, both inwardly and outwardly. Our intention is not that we be with one of these scholars through a fatwaa. This is not what is intended. What is intended is the Creed and methodology of **Shaikh Ibn 'Uthaimeen**, the Creed and methodology of **Shaikh Al-Albaanee**, the creed and methodology of **Shaikh Ibn Baaz**, the Creed and methodology of

**Shaikh Muqbil Ibn Haadee Al-Waadi'ee**, the Creed and methodology of **Shaikh Al-Fawzaan**, the Creed and methodology of **Shaikh ('Abdul-Muhsin) Al-'Abbaad**, the Creed and methodology of **Shaikh Rabee' Ibn Haadee** - the one Creed and one methodology of all of our **senior scholars**.

This is why the scholars love one another and support one another even though they do not see one another. They love one another even though you find that one of them lives in the east while the other lives in the west. And some of them did not see one another. But when one of them in the east gets oppressed at the hands of the innovators, his brother in the west comes to aid him by writing a refutation against that innovator or recording a tape in support of his brother - this Salafee scholar in this other land - and he never even met him.

I remember that in our country, an oppressive and unjust book came out. And its author was unknown for he wrote a name that was not really his. This book was just injustice and falsehood, in which its author wrote: "Help your brother whether he is oppressing or oppressed." He used this hadeeth as evidence and placed it in a context that was not proper for it. A statement of truth by which one intends falsehood. The whole book is just a criticism and degradation of Shaikh Rabee' Ibn Haadee Al-Madkhalee and speaking evilly about him. It degrades one of the eminent authorities of the people of Hadeeth and Sunnah. Abu Haatim Ar-Raazee spoke truthfully when he said: **"A sign of the people of innovation is (their) battling of the people of narration."**

The point is that I am a man from among the students of Shaikh Muqbil Ibn Haadee Al-Waadi'ee in Yemen. I did not know Shaikh Rabee' during that time nor did I see him at all. However, when this book was produced and printed in Egypt, I saw it an obligation upon me to sit down and defend this man who carries the Salafee banner. So I recorded three tapes, which I named "Manaar As-Sabeel fee Adh-Dhabbi 'an Ash-Shaikh Ar-Rabee'." And there was no family or business relation between him and I, nor did I even see him at that time. I did not see his face, nor did I know his appearance. Nor did I hear his voice, not even over the telephone. So what was it that caused me to do that sitting? It was my love for this methodology and its people that caused me to sit down and do that. There was no personal connection between Shaikh Rabee' and me, however I did not regard him as a person. Some people today say that it is not befitting that our associating and disassociating be for the sake of personalities. This Shaikh was not a personality to me, he was a manhaj (methodology). Shaikh Rabee' is a methodology and not a personality - he carries the banner of this methodology.

And if we assume for the sake of argument that Shaikh Rabee' transformed and changed from this manhaj, would we still be associated with him? The answer is no. We associate with the methodology that he is upon. So if he were to change, and we seek Allaah's refuge from that, we would associate with the methodology and abandon the personality. So the matter is not something to do with personalities, but rather it is only about the methodology.

And I give you the good news that these tapes are available with our brothers here and they have made some copies of them. They are three tapes with the title "*Manaar As-Sabeel*." These tapes are part of a nine tape series with the title *Silsilah Ar-Rudood wat-Ta'aqeebaat wa Daf' As-Shubuhaat*, which is a supplement to the series of classes: "The Advice to those seeking the truth." So anyhow, the point, may Allaah preserve you, is that these classes have now reached eighty tapes - all of them are about the manhaj and explaining the characteristics of this correct manhaj, the manhaj of the senior scholars. This set of tapes is with our brothers in Qur'aan and Sunnah Society in Detroit. And by the Will of Allaah, I will try to bring them back when I return from Detroit next week. And if Allaah wills, it will be available with your brothers in Masjid Ahlul-Qur'aan wa Sunnah. But as for this small set of nine tapes, then they are available now.

But anyway the point is that we are trying to gather the Muslims around these scholars for this is the way of salvation. As for the Muslims who abandon them and instead turn to those who are ignorant and young in age, then this is the cause for the turmoil in which we live in today. This is the cause for the disorder that we are living in today. This is the cause for the division that we are living in today.

Someone may say, What is your proof for what was stated - that we must gather around the scholars and that they are our leaders. Allaah, Mighty and Sublime, says: **"O you who believe, obey Allaah and obey His Messenger and those in authority among you."** [Surah An-Nisaa: 59] Those who are in authority are 1) the leaders and 2) the scholars. Rather, the scholars are at the first level while the leaders follow in succession to them. This is since, if the leader opposes the knowledge, he is not to be obeyed. The leaders are only to be obeyed in that which conforms to the knowledge. So who are the ones in authority directly - the scholars. And who are the ones in authority in succession to them - the leaders. There is also the saying of Allaah, may He be Blessed and Exalted: **"And when a matter concerning (public) fear or security comes to them, they spread it (out to the people). But if they had only returned it back to the Messenger and to those in authority among them, those who derive (the correct understanding) among them would have made (the matter) known (upon its correct understanding)."** [Surah An-Nisaa: 83]

And there is also Allaah's saying:

**"Verily, we have revealed the Torah, in which there is guidance and light. The prophets who submitted themselves to Allaah ruled the Jews by it, and so did the Rabbaaniyoon and the priests, for they were entrusted with the protection of Allaah's Book and they were witnesses to that."** [Surah Al-Maa'idah: 44]

So the Rabbaaniyoon rule, and the Rabbaaniyoon, they are the scholars. And Allaah says in His Noble Book, in case someone may say to me, what is the proof in this ayah that the Rabbaaniyoon are the scholars. Allaah says:

**"It is not proper for a human being that Allaah give him the Book, the rule, and the prophethood, then he turns to the people and says: 'Be you worshippers of me apart**



**from Allaah.' But rather (he will say): 'Be you Rabbaaniyoon because of your teaching the Book and your studying it.'"** [Surah Aali 'Imraan: 79]

So the Rabbaaniyoon teach and study the Book - "because of your teaching the Book and your studying it." So this noble verse provides evidence that the Rabbaani is the one who teaches the people the Book and he is the one who studies the Book. The point is that you who live in this country, what is your responsibility? Your responsibility is to help and assist the Salafee Imaams - those who are with the scholars, who help the scholars and who are the ones who bring the scholars to this country. When I was in the past Qur'aan and Sunnah Society convention in the month of November, and the title of that convention was "Tasfiyah and Tarbiyah", I said that the Qur'aan and Sunnah Society no doubt must be helped and aided. For, by the grace of Allaah, they are the organization that admitted the scholars into this continent, and I will not say into the United States only. Rather, if it were not for the Qur'aan and Sunnah Society, those scholars who came would not have crossed into this country, and you would not have known who the scholars were. Then other organizations took these scholars from the Qur'aan and Sunnah Society in order to gather the people so that they can see and benefit from them and so that they could get donations to pay for the expenses of bringing the scholars. So the Qur'aan and Sunnah Society is the cause for the scholar's entering the North American continent.

And our brothers in Masjid Ahlul-Qur'aan wa Sunnah, here in New York, they are the cause for bringing the Rabbaani scholars and students of knowledge into this city. As for the rest of the masjids and Islaamic centers, then unfortunately, there is chaos - this Surooree comes, that Qutubee comes, this Ikhwaanee comes, that Tableeghee comes, this Sufi comes, that Shi'ee comes, this clown comes - everyone can come. "What's important is that we collect people and donations and then good-bye." But, no!

The truth is that we want to gather around the people of knowledge. You should gather around the Imaams of the true Salafee masjids - those that have no doubts in them. They are pure and evident and have a clear manhaj. Gather around your Imaams and support them. And every administrative and executive committee, that it is supposed their concern should be to assist this Imaam, they should not be like ones that dispute with him or prevent him from his duties. Rather their concern is to support him in his duties and to help him in his mission. It should not be like they are one thing and the Imaam of the place is something else. But, unfortunately, we see that in every center there are disputes and controversies between the members of the administrative committees and the Imaams. This is a mistake. What is obligatory upon us is that we gather around the Imaams, help them in their duties and help them repel evils from them. And likewise, with their roles, the Salafee Imaams are to maintain contact with the senior scholars and students of knowledge. And they are to invite them to this country. They are to have a pure and clear manhaj that has no confusion or deviance in it. This is the way.

And the goal that is aimed for by this way is knowledge and action - not knowledge without action. Every group that is out there on the field today is preoccupied with looking towards

others. They say to you: **"Whoever is not concerned with the affairs of the Muslims, then he is not from among them (i.e. among the Muslims)."** Then you go to the masjid for Salaat-ul-Fajr and don't find anyone, rather you find the masjid locked with a key! "Whoever is not concerned with the affairs of the Muslims, then he is not from among them." Let's concern ourselves with the Muslims in Kashmir and not open the masjid! The hadeeth is not authentic at all. It's weak. But, we will debate them with it. Where is "Whoever is not concerned with the affairs of the Muslims, then he is not from among them", when you don't even open the masjid door but instead are in your homes? You don't even concern yourself with the masjid that is in the vicinity of your own home, so how can you concern yourself with the Muslims in Kashmir and Kosova? It is just words without any actions.

So may Allaah bless you, if we were to speak about making Jihaad against the Jews and the disbelievers, the Communists and the atheists, then know that this Jihaad will never be established until the masjids are filled with people for Salaat-ul-Fajr just as they are filled with people for the Jumu'ah prayer. If the masjids are filled for the Fajr prayer just as they are for the Jumu'ah prayer, then give the good tidings that the Jihaad against the enemies of Allaah is near. Jihaad will be imminent on that day. But as for today, how can you imagine establishing the obligation of Jihaad from anew when the Muslim cannot even make Jihaad (struggle) upon himself to get up from out of his bed? He prays Fajr after the sun has risen and he talks to you about Jihaad! What kind of Jihaad is this? How needy we are of knowledge and actions! How needy we are of knowledge and actions!

Words are easy. How easy it is for me to stand up right now and raise my hands in the air and let my face turn red and give you a powerful lecture about the Muslims around the world. And then after that, every one of us returns to his home and that's the end of it. And you say to yourselves "Ma shaa Allaah! What a great speaker. His words really flared us up. Ma shaa Allaah! All of us are heated up and excited now." What good is this? None, it comes to an end. We departed in the same condition as we assembled. This talk, as it is said, is for the purpose of local discharging - collecting donations. Then after that, we will take these donations and operate financial organizations, claiming that we are doing it for the sake of da'wah - "All of this is fee Sabeelillaah, fee Sabeelillaah!" And the person who's with us in this group, he can work in this financial organization. We loan him money and support him. But as for the one who is not with us, we don't recognize him. "We make allegiance for the sake of this group and we dissociate for the sake of this group. We befriend for the sake of this party and we make enemies for the sake of this party."

So may Allaah bless you, this is all just a waste of time and a waste of one's life. Our Lord says, when we want to change the condition of the Muslims, then let us begin with: **"Verily, Allaah does not change the condition of a people, until they (first) change what is with."** - "others." Is this what He says? No. **"Verily, Allaah does not change the condition of a people until they (first) change what is with themselves."** So change begins with one's self (first). Allaah says: "O you who believe, save yourselves." He doesn't say: "Save others." He says: "Save yourselves and your families from a Fire, whose fuel is

humans and stones." Change starts from inside and it begins from the foundation. Change begins from the foundations not from the uppermost parts.

If we were to change one of the Muslim rulers today, if we were to overthrow him, killing him and assassinating him, there will come someone just like him or perhaps worse than him. This is because he will not depart except with the foundation. He will not leave except because of it. So if we want to change what is at the top, then we must first begin with changing the foundations. **"Verily, Allaah does not change the condition of a people until they (first) change what is with themselves."** So if we rectify ourselves, then Allaah will indeed rectify for us he who rules over us. If we want to change the condition of the rulers then let us begin by first changing ourselves. Verily, no oppressor ever befalls us except due to our oppressing of ourselves. So whoever wants to make a change, then let him begin by changing himself.

And our Lord says: **"And just like that We turned some evildoers against each other because of what (sins) they used to earn."** I ask Allaah, the Mighty and Sublime that he rectify our conditions and the conditions of the Muslims and that He cause us to return to the truth in a good manner. Begin at where the prophets began - with a truthful call towards the Book and the Sunnah, to the Tawheed and the Sunnah, to what our pious predecessors were upon - a pure and true call, which is established upon knowledge, action, patience and struggling against one's self first. Furthermore, we will not be able to struggle against others while our call is springing in leaps and bounds, but rather it must be done slowly, slowly. Go step by step. This is what will last and endure, and this is what will bring about change. As Allaah says: **"And as for the foam of the sea, then it goes in every direction. But as for what benefits the people, then it remains on the earth."**

May Allaah bless you. And may Allaah reward you for your patience and attentive listening. And may Allaah send His peace and blessings upon Muhammad, *sallAllaahu 'alayhi wa sallam*, his family and companions.